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## THE GOVERNMENT OF GOD.

"The Lord God omnipotent reigneth." While all nations proclaim the existence of God, the Scriptures point him out as the supreme governor of the universe. In nature, his controlling power is exhibited, yet his wisdom, the heavenly bodies, the sun, moon, and stars; the globe on which we live; the variety of seasons; the succession of day and night; the beauty of the vegetable kingdom, with all its rich and pleasing variety. But it is in the moral world, amidst rational, intelligent agents, his government is established, and its limits defined in a manner peculiar to God, and glorious to man.

His government over rational, intelligent agents, is established and maintained upon the principles of right. He claims authority over the creatures of his power, the workmanship of his hands.—God is the sole author of man—therefore has the sole right to govern and control him. Man not only derives his existence, but his preservation and support from God; hence is doubly obligated to submit without interposition to his will.

The government of God over responsible beings, while recognising the more public events in man's life, is exceedingly minute, extending to all things, even the thoughts and intentions of the heart. A perfect loyalty is his due, and what he requires. A loyalty of thought, affection, and purpose—a loyalty requiring the surrender of the whole man to God, making no reserve. He will have no competition, no division—but the whole mind, soul, and strength. God must be all, and in all.

Man, as he came from the hand of his God, was possessed of every qualification adequate to his becoming a perfect subject of a perfect government—all the faculties, all the power, and all the knowledge. There was no defect. The character and government of God is a full demonstration of this position. To suppose the reverse, is to implicate the divine character, and render defective the divine administration; whereas in his character and government, in the very nature of things, all defects and errors are precluded. He also possessed the ability of rendering himself obedient to the divine government, and therefore incurring the displeasure of God.

The power of choice was his own, and in the exercise of that power, he assumed the responsibility. To assert his inability in these respects, is to render him irresponsible, and destroy every element necessary to constitute a moral agent. It changes his relation to the moral Governor of the universe, and the whole aspect of the moral world. Under this government, while his rights were rendered secure, motives to obedience and submission were peculiarly strong. His mind was so constituted that motives were to have great influence in its decisions. Hence the adaptation of motive to the constitution of mind. To do right was to secure present happiness; its reflecting and cheering influences were to possess the heart. To do right was to make the past look pleasant, and clothe the future in brightness and glory. Those dark clouds that gather around the mind of the guilty, those awful forebodings, the prelude of future vengeance and wrath, were to be dispelled by the sunbeams of eternal day, the radiance of supreme delight.

Man, under the moral government of God, not only possessed an ability, and motives to perfect obedience, but this ability originated in the nature and constitution with which he was endowed. The great doctrine of the Bible, one that is embodied in the creed of all evangelical Christians, one that has been the theme both of Jew and Gentile, is the primitive innocence and purity of our first parents. "God created man upright. In the image of God created he him; male and female created he them." The resemblance between man and his maker, was a moral, rather than a physical one. "For to whom can ye liken God?" Surely there can be no resemblance between an holy and infinitely pure spirit, without body or parts, filling all space, all time, and all eternity, and any material organization, however erect, complicated and beautiful. This resemblance, therefore, must have been a moral one, and doubtless consisted in holiness and immortality.

1. In holiness. This, as it related to man in his primeval state, consisted in something more than freedom from actual impurity, or a negative holiness; there was a positive good, a holiness possessing the entire man. Not that he was created with the same qualifications by which angels are distinguished, but with all those traits of character necessary to constitute a perfect man. This perfection extended to his physical constitution, his moral susceptibilities, and his intellectual powers.

2. Immortality. Absolutely, God alone possesses immortality. "From everlasting to everlasting is our God." Under him, and by his power, man was possessed of immortality. So far as his soul was concerned, his immortality was unconditional; but the immortality of his body depended on his obedience. While the nature of the soul, as well as the Bible, proves its immortality, no doubt there was a tendency, in his physical constitution, to dissolution, previously to the fall. The nature of his bodily organization, the elements with which he was surrounded, favored this position; yet while obedient, this tendency was counteracted by his free access to the tree of life; but when disobedient, a flaming sword, which turned every way, to keep the way of the tree of life, prevented his approach.—Such was the perfection of man, as a subject of the government of God.

T. E. Sandwich, Mass.

For the Herald and Journal.

A NIGHT AT THE ALTAR.

It had, for fourteen evenings, been surrounded by mourners who found no relief to their souls. "Why is it," said I to my brethren, as we were waiting for the fifteenth evening, "Why is it that these souls are not converted? Why is it that these souls are not saved? Why is it that these souls are not brought into the kingdom of God?"

We stood at the base of a Christian brother, and before going to the meeting, made these things subjects of farther conversation and prayer; and the result of our conversation was, that as we were going to the meeting to pray for souls, we could be saved only in answer to faithful prayer; that it would not be wrong for us to converse together, to pray for all who would make the like covenant with us, until they were converted. Without ratifying this covenant, we went on our knees with the deep conviction upon our minds, that something must be accomplished in answer to prayer that evening.

The congregation was fair, the sermon ordinary, and nothing unusual appeared in the aspect of things, until we invited mourners to the altar; when, as we thought, an unusual number came, manifesting unusual feeling. Before join-

ing with them in prayer, we recurred to the subject of our previous conversation, and made known our readiness to covenant in prayer with our mourning friends. Without a formal answer to our proposition, we knelt in prayer, feeling that the impression which had pervaded our hearts before the service, was now common to all, viz., that something must be accomplished that evening in answer to prayer.

Our first was a season of unusual power, for which the groans and petitions of mourners had mingled freely with the prayers of believers.—As the hour had arrived at which we usually concluded our services, we gave notice of the fact, particularly requesting all who had not business or interest at the altar, to retire, and again joined in prayer. So absorbed were we in prayer, that I did not open my eyes on the congregation while kneeling in the altar, but supposed, of course, that they had complied with my request, and withdrawn. Judge of my surprise, when, on rising from my knees, I saw them all in their places. Again I requested them to withdraw, and again we bowed in prayer.

And this time the heavens bowed also. The sound of praises, mingled with prayer, cheered up our hearts, while we continued our holy labors. Still we prayed, and still the blessings came.—Three times the prayers of brethren had gone round the altar, beside their constant, breathing petitions. The spirit was willing, but the flesh grew weak. And as we felt the fatigue of exercises, we sung,

"Be it weakness and pain  
To slothful flesh and blood;  
Still I will the cross sustain,  
And bear the sacred load."

And again we refreshed our hearts with these immortal lines of the Wesleyan Psalmist.

"What though my thinking flesh complain,  
And murmur to contend so long!  
I rise superior to my pain;  
When I am weak, then I am strong,  
And when my all of strength shall fail,  
I shall with the God-man prevail."

And so we found it, as we rose from our knees near the hour of midnight, and congratulated, at least, six new born souls. The immediate result of the meeting was, that Christians went down to their houses strengthened in faith, and sinners justified. But this was not all. It marked an era in our meetings, from which Christians proposed, in every effort, an object of definite attainment, and rested not till that object was secured. Covenanted committed them to the work, and matters verged to a speedy crisis. J. T. P.

For the Herald and Journal.

## BRITISH PHILANTHROPIES.

Dear Dr. Stevens.—Permit me to ask the favor of an insertion in your interestingly interesting hebdomad, of an extract from Kidder's Brazil, for the benefit of those who are for ever harping on British philanthropy, British love of liberty, their hatred to slavery and the slave trade, but who may have never read the above mentioned work. The extract is found in Vol. 2, p. 66. Speaking of Bahia, a town in Brazil, he says:—

"The commerce of Bahia has not been prosperous for several years past. One cause has been the renewed activity of the English cruisers, which began to be manifested in 1838, and has still continued to oppose a formidable obstacle to the slave trade on the African coast, in which Bahia has, from early days, been deeply interested. The effects of this activity are by no means confined to the number of prizes taken, but are still more obvious in preventing the embarkation of slaves, than in capturing them when aboard."

Then follows what I wish particularly noticed as a characteristic of British philanthropy:—"It has not been generally known, that notwithstanding the opposition of the English nation to the slave trade, and her vigorous efforts to suppress it, yet that the strong bulwark of that traffic has been the English capital, by aid of which it has been carried on. Such is the fact. Few slave vessels were fitted out without large credits from English houses, based on the anticipated sale of their return cargo. It was not principle that cut off the credits, but the repeated losses of the slave dealers, which left them nothing to pay.—Thus English philanthropy and English cupidity, came in contact with each other, and it is a happy circumstance, that the former, to a great extent, triumphed."

I think that whoever reads Dr. Durbin's travels in England and Ireland, or the lamented Fisk's travels in the above mentioned places, will be led to think there is slavery enough under the mane of the British lion, especially in the manufacturing districts. Yours in love, T.

THE PEN OF IRON.

When Bishop Latimer was on his trial, he at first answered carelessly. But presently he heard the pen going behind the tapestry, which was taking down his words. Then he was careful what he said. There is an all-recording pen behind the curtain of the skies, taking down our words and acts for judgment.

It is a pen of iron. "The sin of Judah is written with a pen of iron, and the point of a diamond." It graves deep its records on the imperishable tablets of eternity—a record of every thought, word, and act. How ought we to live, since we can almost hear the all-recording pen going every hour, since we know that every day we are filling a page in the books that shall be opened at the judgment, and the record is imperishable as eternity.

A rich landlord in England once performed an act of tyrannical injustice to a widowed tenant. The widow's son, who saw it, became a painter, and years after succeeded in placing a picture of that scene where the oppressor saw it. As his eye fell on the picture, the rich man turned pale and trembled, and offered any sum to purchase it, that he might put it out of sight. If every scene of wickedness through which a man passes, should be painted, and the paintings hung up about him, so that he would always see the portrait of himself, with the evil passions expressed on his countenance, and himself in the picture of wickedness, he would be wretched. Such a picture-gallery there is; and in eternity the sinner will dwell in it; for every feature and lineament of the soul, in every feeling and act of wickedness, is portrayed imperishably, and will be exhibited to the gaze of the universe for ever.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait of him on whom they shine. We are all living in the sun-light of eternity, which is transferring to plates more enduring than brass the exact portrait of the soul in every successive act, with all its attendant circumstances.

Interesting to the antiquarian is the moment

when he drags out from the sands of Egypt some obelisk, on which the "pen of iron, and the point of a diamond" have graven the portraits, the attitudes, the dresses, and the pursuits of men, who lived and died 3000 years ago. But none can utter the interest of that moment when from the silence of eternity shall be brought out tablets thick-set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portrait of a life of sin. Remember, then, O transgressor, you must meet the record of your sin in eternity.

## THE MISSIONARY'S BURIAL.

BY AMANDA WESTON.

Sunset in the far East! The cooling breeze Of eve swept through the branches of the palm, And played with the soft moon's feathery crest, And sweet sweet perfume from the Arabian rose, And nutmeg grove, and from the countless flowers That, in their beauty, bowed their bright young heads Beneath its passing wing. The gorgeous hues Of parting day were on the floating clouds That, in the clear blue vault, high over head Spread their fantastic canopy, in forms That might have mocked the painter's magic art To copy, or the poet's imagery To shadow forth in dim comparison.

Mountain, and vale, and cliff, and forest tree, And castle turret high, and cottage roof, And graceful wanderer o'er the wave, with wings Spread wide to waft her on ocean way,— All these the eye of Fancy might have traced, Moving or motionless, in the blue sky. The brilliant hues of the calm sunset hour Were yet in all their splendor, as long The winding streets, through the dense multitude That silently made way at its approach. A funeral train moved on, with heavy hearts Bearing the young, the gentle, and beloved, Peacefully resting in death's dreamless slumber, To her last couch of rest.

She had gone forth In the glad morn of life, from home and friends, To seek, in a far land, a home with those Who knew not the Redeemer at whose name Her heart would thrill with gratitude, to speak To them of Him,—to tell them of his love, And the great sacrifice that love had offered For them as well as her,—to strive to win Their hearts for him who had so freely given His life to save them from eternal death. For this she left her native land; for this, With a loved mother's kiss on her fair brow,— With a fond father's blessing,—with the clasp Of a young brother's sister, on her cheek,— She breathed her last farewell to home and friends, And, smiling through her tears, and blessing them In faltering accents, sought, in humble trust, A place of rest and watching, in the land Of strangers. She had reached that land, and found A welcome. She had labored faithfully, And not in vain; for those for whom she toiled Had learned to love her, and, far more, to love The God of whom she told them. She had seen An answer to her prayers, a recompense For all her toils. And now her work was done, And they were bearing her away to rest.

They gathered round her grave, and strewed fresh flowers Upon her coffin, and the voice of prayer Rose in its deep solemnity, more deep In such a scene and hour, and ere the sky Had lost the last of the rich hues that gave Such beauty to its graceful drapery, Feeling that one of their small band had found The home that all were seeking, from her grave They turned away, to think of her in heaven.

Heaven! the Christian's home! We should not weep When our beloved ones leave us, could we see The welcome that awaits them there. And she Meek, patient laborer in the sacred fields Of the great Master,—though her grave lies far From her own home, severed by the wide sea, From the green churchyard where her friends will rest, May meet them all, rejoicing, there, once more; And with them meet those whom her faithful toil Crowned with a blessing from on high, first led From the dark paths of error, to the light That, shining from the lamp of Faith, points out To the bewildered wanderer, faint and weary With his long journeying, a "better way."

Duxbury, Feb., 1847.

## WASHINGTON'S NOMINATION.

At no period of the Revolution did the arm of Omnipotence appear more in behalf of the thirteen colonies, than in the entire unanimity with which Washington received his appointment of Commander-in-Chief of her armies. Previous to that event, Washington was comparatively unknown beyond his own native province of Virginia. The shadowing forth of that greatness of purpose, design, and execution, that has made him "the marked and model of the world," was so feeble that he had never suspected it in himself, while General Ward, in the Eastern Colonies, and Lee in the Southern, stood prominently forth as brave and experienced Commanders, and upon them the eyes of all were turned as the most fitting persons for the command. Congress had already assembled, and had entered upon the work of allaying sectional interests, for as they were Generals of equal grade, it seemed a nicely balanced question as to which should receive the appointment—each section, naturally feeling jealous of its rights, felt anxious for the honor.—Then it was that John Adams, the master spirit of the times, stepped forth; he alone of the three millions of inhabitants had fixed his eye, as if directed by unerring wisdom, upon another, and never, until the moment for action arrived, had he communicated his thoughts to human being.

On the 14th of June, 1776, he invited his cousin, Samuel Adams, to a walk. Early in the morning, they walked up Sixth street, to what is now known as Franklin Square, discussing the great public affairs with which they were exclusively occupied, and then, for the first time, he gave language to his thoughts, and revealed to his cousin his purpose. At the first glance, his policy was strongly repudiated; however, his reasoning was so cogent and conclusive, that he succeeded in exacting a promise from Samuel to second the nomination he intended to make that day, and to move an immediate adjournment, to enable the members to talk the matter over among themselves. He accordingly arose in his place, and commenced his great speech. He spoke of the crisis that had been forced upon the Colonies, the importance of a chief to rally upon, and the necessity of choosing one suited to the occasion; then, in the most eloquent, graphic manner, he described the qualities necessary in such a chief-tain. After he had concluded, he paused and enquired:—"Have we such an individual?"

answer, "We have; a member of our own body!" He then proceeded:—"I nominate as Commander-in-Chief of the armies of the thirteen colonies, GEORGE WASHINGTON, of Virginia!"

It is said that Washington, with all the others, had been deeply interested throughout, and at the moment the nomination was being made, had his eye fixed intently upon the speaker, expecting to hear either the name of Ward or Lee pronounced—but when his own was given instead, he darted from the Hall with the speed of thought. Indeed the whole House was taken by surprise. He was the last man thought of in that connection, and had a bomb shell suddenly descended and burst in their midst, it could not have produced half the consternation created by the nomination.

Samuel Adams promptly seconded the motion, and moved an adjournment, which was carried.

The subject was fully discussed *ad interim*, and the next day they came together and unanimously conferred the command—how wisely after events have demonstrated—upon GEORGE WASHINGTON.

## PEDANTRY.

Few things are more offensive to a well cultivated mind than ostentatious display of learning, especially in mixed companies, or in composition intended for common readers. Some men, in common conversation, are in the habit of attempting to impress their hearers with an opinion of their superior learning, by frequent quotations of Greek, Latin, French, &c. As men of small resources are generally most solicitous to make others think them very profound—as the youth who carries his whole estate on his back is more desirous to make an imposing display of dress than the man worth a million—this affectation of great learning is apt to be taken by the really educated as an indication of shallow and limited attainments; for it requires much less research and learning to enable one to thread up scraps of uncommon and great sounding words, than it does to qualify a man to convey solid ideas in clear, intelligible English. And then, too, your adventurer in literary small wares is often more in danger of detection and exposure, where he least expects it; and when he does fall into such a snare, those who before most admired his supposed wisdom will be loudest in the laugh of ridicule at his cost.

A good anecdote in point is told of the celebrated Professor Porson, who, as Cotton says, took his Greek as some people do their snuff—stuffing both head and pockets with it.

Porson was once travelling in a stage coach, when a young Oxonian, fresh from college, was amusing the ladies with a variety of talk, and, among other things, with a quotation, as he said, from Sophocles. A Greek quotation, and in a coach, too! roused our slumbering professor from a kind of dog-sleep, in a snug corner of the vehicle. Shaking his ears and rubbing his eyes, "I think, young gentleman," said he, "you favored us, just now, with a quotation from Sophocles. I do not happen to recollect it there."

"O, sir," replied our tyro, "the quotation is word for word as I have repeated it, and in Sophocles, too; but I suspect, sir, it is some time since you were at college." The professor, applying his hand to his great-coat, and taking out a small pocket edition of Sophocles, quietly asked him if he would be kind enough to show him the passage in question, in that little book. After rummaging the pages for some time, he replied, "I am second thought, I now recollect that the passage is in Euripides." "Then perhaps, sir," said the professor, handing him a similar edition of Euripides, "you will be so good as to find it for me, in that little book." The young Oxonian returned again to his task, but with no better success. The littering of the ladies informed him that he had got into a hobble. At last, "Bless me, sir," said he, "how dull I am; I recollect, now, yes, yes, I perfectly remember that the passage is in *Æschylus*." The inexorable professor returned again to his inexhaustible pocket, and was in the act of handing him an *Æschylus*, when our astonished freshman vociferated:—"Stop the coach!—hailon, coachman, let me out, I say. I instantly—let me out! there's a fellow here has got the whole *Bodleian library* in his pocket!—Let me out; he must be Porson or the devil!"

We recollect another anecdote, which may amuse, at least—the scene of which was laid in New England, at the date when Methodism was but beginning to be planted there by the ministry of a strong minded, well informed man, but whose acquaintance with ancient classics was very limited. A learned clergyman, to check the progress and popularity of the new preacher, determined to expose his want of learning, and in order to this, having obtained an introduction to the preacher, he quite pedantically propounded to him a question in Greek, in the presence of some of his own parishioners. To which the preacher, with quiet self-possession, replied in German. "Ah, Parson, you missed it that time," said one of the Parson's parishioners. "The gentleman has answered you in *Hebrew*." And as the Parson, with all his affectation of learning, did not know German from Hebrew, the matter passed off in that form.

And yet another. Some months since a gentleman of large pretensions to classic lore, and who was an intemperate advocate of Romanism, was on a steamboat voyage, in the progress of which there came aboard a young preacher, whose years and appearance, in the opinion of the first named personage, indicated him as a fit subject for his wit and learning to be played off upon. He accordingly invited his acquaintances on board to witness the sport he was going to have at the expense of the raw Methodist preacher. He soon contrived to introduce a conversation, which presently took the form of a discussion, on the subject of Romanism. The young man, however, proved to be so full a match for the experienced and learned disputant, that there did not seem to be much prospect of the promised sport. Presently, however, the young man quoted a passage from the common version of the Bible, in support of a position he was maintaining.—The scholar disputed the correctness of the translation, and said it read differently in Greek. Now, he thought, the sport was coming. But the young man disputed the scholar's reading; the latter re-asserted, and could not be in any mistake—he was too well acquainted with the Greek reading to err. The young preacher—Porson like—drew from his pocket a small Greek Testament, and handing it to the scholar, desired him to read the passage. With a look more of blankness than of triumph, he turned the leaves over and back, and finally reported that he could not find it without a Concordance. "Very well," said the young man, "here is a Greek Concordance at your service," and suiting the action to the word, drew it from his pocket, and placed it in the other's hand. The search was resumed, with no better success, and with a still blanker look. The young preacher then turned to the misquoted passage, but he had to read as well as find it for his learned adversary. The laugh came, as the scholar had promised it should, but himself was the subject of it.

But the form in which we have more commonly to contend with pedantry, as conductors of a public journal, is that of great words and sounding epithets piled upon each other, until the sense is buried out of sight—for a grandiloquent style must always be feeble in the extreme, having no power but the power of sound. But what most offends is playing the Fourth-of-July orator in obituary notices—exhibiting flourishes of rhetoric over the grave of a deceased Christian. There is in it as little solemnity and congruence as in strutting a corpse in a gaudy ball dress.—Nashville Chris. Adv.

## WESLEYAN METHODISTS IN CHINA.

During our stay at Hong-Kong, we became acquainted with several Wesleyan Methodists from England. Some of them are soldiers in the army, and when there has been a sufficient number of them, they have formed themselves into classes, and, as far as their circumstances would permit, they have in other respects enjoyed the benefits of the institutions of Methodism. The Rev. Rowland Reese, who resides at Hong-Kong, and has been, for several years, in the employ of the Government, as a civil engineer, is a preacher from England, and takes a very decided stand, in the place where he resides, in favor of that form of Christianity called Methodism, which he considers to be not only the purest in the world, but the most efficient in its *"modus operandi."*

Under this conviction, he has frequently addressed the British conference on the subject of sending missionaries to China, proposing to give, towards the support of one, one hundred dollars per year, though his own income is quite limited. He has at length gained an assurance from the President of the conference, that measures have been taken to grant his request; and he is now looking for the arrival of the missionaries. He appears to be an excellent brother, and is entitled to the blessing of those who entertain strangers.

Our continuance at Hong-Kong was four weeks, three of which were spent at the house of brother Reese. Though the expense of living at Hong-Kong is great, yet brother Reese furnished us with all the comforts his house afforded, without money and without price.—[Notes on China.]

## WANT OF SCIENCE, AND ITS RESULTS IN ENGLAND.

The European correspondent of the Presbyterian, a very able and intelligent French clergyman, who attended the meeting of the Evangelical Alliance in London, says, in a late letter:—

"In speaking of the inconveniences which result to England from the little attention paid to theological science, I forgot to remark that thence arises a character, in some respects, too *peremptory*, (*trop absolu*). Science teaches us to look at questions on all sides; the practical man is in danger of considering but some of these, and of not rendering justice to the arguments of those who differ from him in opinion. This peremptory manner of viewing things produces, now and then, great force in action—a force for which nothing, perhaps, could furnish an equivalent—but some time or other, it could happen, in the presence of unforeseen circumstances, that we might find ourselves insensibly entangled in a labyrinth, from which we might not know how to get out again. This has happened to some of our English friends in regard to the slave question. Without the peremptory notions on the sinfulness of slaveholding, Thompson and his friends would never, perhaps, have obtained the abolition of slavery; but these same notions, and the pledges to which they gave occasion, have created an immense obstacle in the way of the Evangelical Alliance, and perhaps will render an ecumenical alliance impossible. Sooner or later, truth is avenged for the damage done to her, even with the best intentions. But this, perhaps, is owing to a necessity of our present condition, and of human weakness. Tholuck said to me, some days since, at London, 'It is the privilege of *genius* to join in the spirit of *phyléticism*, literally many-sidedness, liberality to the spirit of action. Men who have talent only, have need of being *one-sided* in order to act with energy.'"

This is worth remembering—especially the remark of Tholuck's.

## AN ERRONEOUS PRINCIPLE.

We have repeatedly noticed a disposition among professing Christians to commence retrenchment in pecuniary affairs, with their religious expenditures. For illustration: A brother feels that he should economize. He takes several newspapers—a daily paper, a literary paper, and perhaps one or two political papers. With one of them he thinks he should dispense. He wishes to keep the run of political news, and cannot consent to curtail expenditure in that quarter. He likes to read light stories, and will not think of giving up his literary paper. He wishes to have the daily secular intelligence, and therefore cannot do without his penny morning paper. But his religious newspaper he can do without. He hears the gospel preached every Sunday; and his family is instructed in piety at least once a week. He determines to discontinue his religious paper, and still hold his connection with the rest.

So in church matters, generally. If the current expenditures of church operations happen to accumulate beyond the usual resources of the congregation, the first thought is—not to deny themselves of home comforts, of useless extravagances; of unnecessary personal indulgences—but, to commence a curtailment of religious expenditure. The preacher's family is too large; they must secure one of less weight; or, perhaps a single preacher would diminish their liabilities. Now, this is inconsistent with Christian profession. Our religious contributions should be the last that we should think of curtailing. A thousand methods of retrenchment may be adopted—but let not our selfishness prompt us to begin with our religious privileges. They are worth more to us than we can realize—more than we can ever pay. There are men in the church who pay much more for the use of tobacco, every year, for their personal gratification, than they give to the support of the institutions and auxiliaries of our holy religion. Can such men stand acquiescent at the bar of Jehovah? Let them reflect.—Methodist Protestant.

## HOME.

It is not the imposing majesty of a sumptuous mansion, nor the hollow glare of gaudy furniture, nor the obsequious attention of servants, nor even the children that make a home of home, and keep alive the sacred blessedness of a married life. No, but it is the steady exercise of those holy charities that soothe the sorrows, and smooth the asperities of our nature. Those little evidences of sincere esteem, those spontaneous expressions of affection and tenderness, those unpremeditated smiles and tears at each other's joy or sorrow, that affectionate officiousness which volunteers more readily as service becomes more difficult—these are the things that give to home its purest and most powerful atmosphere; where these abound, the mind reposes in all the confidence of conscious safety, and in the satisfaction of ample enjoyment. Mutual respect and attention between man and wife are essential to render them respectable in the eyes of their domestic children; and also to maintain that healthy flow of soul, that cheerfulness and buoyancy of spirit so necessary in bearing the ills and performing the duties of life. As kindness and respectful treatment are due to all persons, so they are due to ourselves as wife and husband—for we cannot love those whom we do not respect, nor can they love us in return. Let it then be a principle of established authority, like the laws of the Medes and Persians, that change not, to give each that affectionate attention which is mutually due between equals. Let every thing be studiously avoided that goes to lessen either party in their own estimation, or in that of other persons; and let it never be forgotten that even a smile, or a frown may gild with brightness, or overcast with clouds, that most sacred spot on earth which you call home.

## THE IMPORTANCE OF PRAYER-MEETING.

Is the meeting for prayer necessary to promote any valuable interest in the Church? The indifference which not unfrequently appears on the part of Christian professors, would seem to answer that no important good is expected from their attendance upon it.

The teachings of our divine Master, the practice of the apostles and primitive Church, the blessings which He promised, and which they received, evidently gave a prominent importance to the meeting for prayer in the infant church. Invaluable blessings are promised still, to even two or three who assemble together in the Redeemer's name—they have his pledge that he will be in the midst. Multitudes, in every age, who have availed themselves of the privilege of thus meeting with fellow Christians, have testified that Jesus was there indeed. The spirituality and piety of such as forsake not the assembling of themselves together, as the manner of some is, sufficiently proves that they frequently meet their Lord. He promises the conversion of men, in answer to their supplications. Their employment is sublime—they have found the law which moves the universe—they wrestle with the Infinite, and prevail—men are blessed, God is glorified.

Minister, your habitual absence, unless under special affliction, is unpardonable. Deacons, the prayer-meetings of the annual revival are not enough; your office demands a voluntary sacrifice of at least one evening in the week, to invoke the favor of God.

Members of the church, the ministers and deacons would make but a small prayer-meeting; some of you must be there. If it is the duty of each, it is the duty of all, unless providentially hindered.

A continued revival would be the result of a weekly prayer-meeting, attended by all the members anxious for a blessing.

Minister, deacons, members, all, forget not to approach in a body to the glorious mercy seat, at least once in every week.—[Alabama Baptist.]

## WE ALL DO FADE AS A LEAF.

Have you never been struck, reader, by the evident resemblance between the various appearances of nature, and the various states of the human mind, as well as on the successive stages of human life? If not, reflect on it, and you will find it interesting. We can easily conceive how the Divine Being might have created a perpetual variance between our condition and the state of nature around us. When he pronounced the earth accursed "for our sakes," he might have aggravated that curse, by surrounding us, to a painful extent, with inimitable sadness. He might have reduced the large variety of animal tribes to the few which we use for food; and have left us no quadruped to please us with its gambols—no insect to sport in the summer's sun—no birds to delight us with their flight and their song. He might have taken away all the beauty of the landscape by commanding the hill to sink and the valley to rise to a perfect level, by sinking the torrent and the rivulet beneath the surface of the earth—and by substituting for the towering and luxuriant tree nothing but the thorn and the briar. And from this scene he might have commanded the moon and stars to withdraw their light, and have permitted the sun to look upon it only through a cloud. And had the face of nature worn an aspect so dreary, he doubtless would have counted himself most happy, or rather most miserable, who could have secluded himself most effectually from beholding it. But so far from being surrounded by such a scene, Paradise was not more adapted to man in his state of primeval purity, than the present condition of nature corresponds with our altered circumstances.—Rev. Dr. Harris.

## "JUST THE BOOK."

The word of God is the golden lamp hung out of heaven, to enlighten the nations that sit in darkness, and to show them the path that leads from the confines of hell to the gates of Paradise. The Bible, in the original tongues, comprises all the revelation now extant which God has given to the world. It is in all its contents, and parts, and appendages, just the book, the one book, which Infinite Wisdom *was* best adapted to answer the end of a written revelation. It may not be reducible to the rules of human philosophy, or logic, for it transcends them all. It is just as clear and obscure, just as copious and as scanty, has just as many beauties and blemishes, is replete with just as many difficulties and apparent contradictions as infinite wisdom saw necessary, in order to make it, like all the works of God perfect and unique. This one perfect book is the sacred deposit in the hands of the Church. It has been deposited with the injunction, "Freely have ye received, freely give." We do to that man who withholds the treasure from his neighbor. We do to him who attempts to obscure the light of the lamp of heaven. It is the peculiar glory of the last half century, that the Christian world has awakened to the duty and importance of giving the sacred Word "to all lands." Praise be God for Bible and Missionary Societies, the peculiar institutions of modern times. May their efforts be continued and enlarged a hundred fold, until their work is consummated—until the Bible is translated and published in every language under heaven, and a copy of the Sacred Volume deposited in every palace, and house, and hut inhabited by man.—Dr. Judson.



For the Herald and Journal.

## PREACHERS' AID SOCIETY.

Mr. Editor.—The committee appointed by the N. E. Conference, at its last session, on the Preachers' Aid Society, were instructed to report whether any amendments to the constitution were needed. The committee were unable to bestow sufficient attention on the subject, and consequently reported in favor of no action, at the time. It was, however, thought that some action was needed. The following suggestions are submitted, as the result of reflection:

1. It is thought that the process of application might be amended, thus:—Instead of the applicant being compelled to go first to a committee, and then to the Board of Managers, and then to the Treasurer, let the committee be empowered to draw orders on the Treasurer as they shall see fit. It is thought, too, that there might, with propriety, be a committee in each Presiding Elder's district.
2. Would it not be well that a provision be made, authorizing the Treasurer to pay any sum voted to an individual by the Conference, upon that individual's producing a certificate, from the Secretary of the Conference, that such a sum was voted?
3. The time and place of the annual meeting of the society should be the same place and during the time of the sessions of Conference. By the constitution, the society has now no location.
4. The class of cases mentioned in the preamble should, perhaps, be enlarged so as to embrace those who, being neither "sick, infirm," nor "aged," and yet by peculiar circumstances, sickness in their families, or other adversities, brought into need. It is also a question, whether local preachers, who have served the church, and the needy, distressed widows and orphans of deceased members of said Conference; and we do make and ordain for our government and direction, the following

## CONSTITUTION

OF THE PREACHERS' AID SOCIETY  
OF THE N. E. Conf. of the M. E. Church.

## PREAMBLE.

We whose names are hereunto subscribed, agree to associate together, for the purpose of aiding and relieving the sick, infirm, and aged members of the New England Conference of the Methodist Episcopal Church, who have served the church, and become unable to travel and perform ordinary ministerial duties, and the needy, distressed widows and orphans of deceased members of said Conference; and we do make and ordain for our government and direction, the following

## CONSTITUTION.

ART. I. This Society shall be called The Preachers' Aid Society of the New England Conference of the Methodist Episcopal Church.

ART. II. The Society shall have a President, fifteen Vice Presidents, a Recording and Corresponding Secretary, and a Treasurer, who shall be elected annually, in May, from the members and friends of the M. E. Church. The officers shall be ex officio members of the Board of Managers.

ART. III. The annual payment of one dollar shall constitute a member of said Society, and twenty dollars, paid in at any one time, a member for life.

ART. IV. All moneys received by this Society for life membership, and all donations, unless otherwise ordered by the donors, together with all the annual subscriptions, and all collections, shall be appropriated annually, if needed, to the cases specified in the following Article.

ART. V. All applications for aid from the Society shall be made to a Committee of the New England Conference, appointed for that purpose; and no application shall be granted by the Board of Managers without a written certificate of that Committee, stating that the applicant is a member of said Conference, or if a widow or orphan, that the husband or father died a member of the Conference, and, in their opinion, relief ought to be granted.

ART. VI. Associations in different stations or circuits, within the bounds of the New England Conference, formed for the like purpose, may become auxiliary to this Society. All such societies shall fix the amount of their own subscription and life membership. The Presidents of such societies shall have a right to vote in all meetings of this Society. All moneys received from auxiliary societies shall be applied according to their directions, and when not otherwise directed, shall be applied in the same manner as the moneys received by this Society.

ART. VII. The Annual Meeting of this Society shall be held on the first Wednesday in May, at which the Managers shall report their doings, with the state of the treasury. The accounts shall be previously audited by them, and a copy of them shall be transmitted by the Society to the next Annual Conference.

ART. VIII. Twenty members shall constitute a quorum for the transaction of the business of the Society, and five members of the Board of Managers a quorum for the transaction of their business.

ART. IX. Special Meetings of the Society may be called by the President, if requested by any three of the Managers, or five of the Society.

ART. X. All gifts, grants and bequests, shall be appropriated according to the will of the donors.

ART. XI. The Board of Managers shall make by-laws for their own government, provided the same be not contrary to this Constitution.

ART. XII. This Constitution may be altered or amended by a concurrent vote of two-thirds of the members present at any meeting of the Society, provided notice shall have been given of a previous meeting, that such alteration or amendment will be proposed.

For the Herald and Journal.

## WHAT IS THE POSITION OF THE VT. CONFERENCE

## IN RELATION TO THE BIBLICAL INSTITUTE?

I am led to make this inquiry, from the fact, that some intimations have appeared in the Herald upon this subject, which I am at a loss how to interpret, and should be glad of more light upon the subject.

The Herald of the 31st of March, contained an address to the members of the Vermont Conference, from the brethren of the Northern District, in which the position is taken, that a great change has taken place among the members of this Conference upon the subject of a general institute, with the exception of their own portion of the Conference! As it regards the cause which has operated to produce this change, they profess entire ignorance; and then in their assumption of what has not been the cause, they would seem to presume that an effort had been produced without a cause. Our brethren do not undertake to inform us upon what they base the conclusion, that any change has in reality taken place.

Was it upon the action of our last Conference, in resolving to close up the concerns of the Newbury Biblical Institute? All of the members of this Conference, must have been aware that this action of the Conference, was predicated upon the supposition, that a general Institute for New England was soon to go into operation, and with this, must cease, at least, in a great degree, the demand for the Newbury Institute, and that the latter would be a barrier to our co-operation in the plan of the general Institute. I am sure that many misunderstood this action of the Conference, if it implied any change of sentiment on the subject of the theological education, or any abandonment of our efforts to promote this great enterprise; and still more was this action misunderstood, if it was designed to demolish one Institution, simply to have the trouble of rearing another precisely similar in character.

We are glad to know that at least one "part" of the Conference did not so understand it; and we think that there may be other members of the Conference, not located in their degree of latitude, who did not act upon the subject in reference to any such result. Did our brethren infer that Vermont had undergone a change upon this subject, from a remark dropped in the Herald, some time since, that it was reported that a printed document was in circulation in this Conference, against a general Institute, and in favor of theological departments in our Seminaries? I know that there are preachers in this Conference that have never seen or heard of such a document, unless by the remark to which allusion has just been made.

It is true that Dr. Aspinwall has expressed his views in articles for the Herald, in favor of theological departments in our Conference Seminaries. But I have yet to learn that even Dr. A. has undergone any change of sentiment on this subject. I know

not that he has ever had a similar view of the subject. As these brethren exonerated their part of the Conference from any change of opinion on this subject, we should be glad to know what portions of the Conference have changed their views, or thrown off the responsibilities which they had voluntarily assumed.

I am inclined to think that if these brethren were as well acquainted with other portions of this Conference as with their own, they would look in vain for the change over which they lament, and are so laudably anxious to correct. I can see no reason to lead me to presume that this Conference, by some freak or feeling arising from among local causes, has or will change views she has so long fondly entertained, and abandon an enterprise so vitally connected with the coming prosperity of New England Methodism.

A MEMBER OF THE VT. CONFERENCE.  
Vermont, April 9.

## HERALD AND JOURNAL.

WEDNESDAY, APRIL 21, 1847.

## PROVIDENCE CONFERENCE APPOINTMENTS.

NEW BEDFORD DISTRICT.—Frederick Upham, P. E.  
New Bedford, Elm St.—James D. Butler.  
Pleasant St.—Charles H. Titus.  
Fourth St.—Daniel Fiske.  
Fairhaven, Mission—Micah J. Talbot, Jr.  
North Fairhaven—To be supplied.  
Middleborough and Rochester Mission—Philip Crandon.  
Wareham—Nelson Goodrich.  
Monument—William H. Richards.  
Taunton—William Livesey.  
Whitington Mission—Daniel Webb.  
No. Dighton Mission—William Coues.  
Somerset—Nathan Paine.  
South Somerset—John E. Gifford.  
South Dartmouth Mission—Elihu Grant.  
Westport Point—Edmund A. Standish.  
Little Compton—Richard Donkersley.  
Fall River—David Patten, Jr.  
Norton—Richard Livesey.  
Portsmouth—George Burnham.  
Bristol—Jonathan Cady.  
Warren—Paul Townsend.  
Pawtucket—Isaac Bonney.  
Cumberland—Charles Noble.  
Woonsocket—Warren Emerson.  
Providence—Chesnut St.—Ralph W. Allen.  
Power St.—Daniel Wise.  
North Providence and Cranston—To be supplied.  
South Smithfield and Burrillville Mission—Lawton Cady.  
Centerville and Natick—George W. Wooding.  
Phenix—George W. Brewster.  
East Greenwich—Horatio W. Houghton.  
Samuel C. Brown, Teacher in the Providence Conference Academy.

NEW LONDON DISTRICT.—Erastus Benton, P. E.  
New London—Merritt P. Alderman.  
Lynde and East Lynde—Roger Abbeaton.  
Norwich Landing—John Howard.  
Falls—Sidney Dean.  
North—George M. Carpenter.  
Greenville—Sanford Benton, I. M. Bidwell, sup.  
Franklin and Lisbon—To be supplied.  
Mystic—John Cooper.  
Stonington and Westerly Mission—P. T. Kenney.  
Voluntown and Griswold—Ebenzer Blake.  
Hopkinton—John W. Case.  
Danielsonville—John Livesey, Jr.  
Plainfield and Sterling—James Mather, Wm. C. Cady.  
Concord—To be supplied.  
Williamstown—Daniel Dorchester.  
South Coventry Mission—Abel Gardner.  
Mansfield—William Turkington.  
West Thompson—George W. Stearns.  
East—Albert F. Park.  
Fisherville—Frank W. Bill.  
Eastford—Edward A. Lyon.  
Woodstock—Benjamin M. Walker.  
Stafford—Loren C. Collins.  
Square Pond and Wallingford—John B. Hunt.  
Tolland—Lorenzo D. Bentley.  
Thompsonville—Anthony Palmer, L. W. Blood, sup.  
Wareham Point—Franklin Fisk.  
Saticus—William S. Simmons.  
Kitch Mills—James B. Weeks.  
Somers—Daniel Dorchester, Jr.  
Manchester—Benjamin C. Phelps.  
Wapping—Levi Daggett, Jr.  
Rockville Mission—William W. Hurd.  
South Glastenbury—Moses Chase.  
East—Lyman Leffingwell.  
Hartford—John C. Goodridge.  
East Hampton and Portland—Charles Moree.  
Haddam—Henry Turbush.  
Haddam Neck—Andrew H. Robinson.  
Colchester Mission—Sewall Lamberton.  
Hebron Mission—Henry Baylies.  
Marlborough—John B. Gould.  
Bolton—George S. Judd.  
Montville and Salem—Marvin Leffingwell, Edward B. Hinckley.  
Uncasville—George H. Winchester.  
Gales Ferry—To be supplied.

SANDWICH DISTRICT.—Bartholomew Otheman, P. E.  
Sandwich—Robert M. Hatfield.  
West Sandwich—Lewis Bates.  
Falmouth Mission—E. D. Drake.  
Helms Hole and North Shore—Samuel W. Cogges.  
Chilmark—To be supplied.  
Edgartown—Thomas Ely.  
Nantucket, Centre St.—Elisha B. Bradford.  
Fair St.—To be supplied.  
Barnstable and Hyannis Mission—Henry Mayo, George W. Rogers.  
Marston's Mills and Osterville—Abraham M. Os.  
good, Lorenzo Barber.  
Yarmouth Port and North Dennis—To be supplied.  
South Yarmouth—To be supplied.  
Chatham and Harwich—Cyrus C. Munger, Theophilus B. Gurney.  
Orleans—To be supplied.  
Eastham and South Wellfleet—Samuel Fox.  
Wellfleet—John Lovejoy.  
South Truro—William Leonard.  
Truro—Samuel Beadle.  
Provincetown—William T. Harlow.  
Duxbury—Horace C. Atwater.  
West Duxbury—To be supplied.  
Pembroke—To be supplied.  
Marshfield—Lozian Pierce.  
Scituate—Nathaniel Bemis.  
S. Scituate and Abington Mission—To be supplied.  
Cohasset—H. D. Robbins, Nahum Tainter.  
Stephen Puffer, sup.  
Hingham—Adin H. Newell.  
Weymouth—Lemuel Harlow.  
Quincy Mission—Azariah H. Wheeler.  
North Bridgewater—Henry H. Smith.  
No. West—Thomas Splasland.  
West—Assa W. Swinerton, Dixon H. Stebbins, sup.  
Stoughton—Joseph Macreeding.  
Easton—To be supplied.  
Mansfield—John F. Blanchard.  
David Leslie, Missionary to Oregon.

ERRATA.—In our absence at the Providence Conference, last week, several typographical errors escaped the eye of the proof reader. In the article on books, instead of "the memoirs and writings of Wells, Fletcher," &c., read, "Wesley," &c. In a book notice, instead of "full of morals and instruction," read, "full of marvels," &c. Several errors also occurred in the names of preachers in the Providence Conference reports; but our readers, doubtless, could correct them.

## Correspondence.

## PROVIDENCE CONFERENCE.

Friday, April 9.—The usual religious services were conducted by Br. Erastus Benton.

Br. Upham, Presiding Elder, reported New Bedford District. Said it had been a very prosperous year. They had been visited with interesting and powerful revivals. Sabbath Schools very flourishing, and the benevolent institutions of the day favorably remembered.

R. W. Allen, Presiding Elder, reported favorably of New London District. Said there had been on it several of the most powerful revivals of religion he had witnessed during his whole ministry. More money had been raised for missions than in any previous year, and that the greatest harmony prevailed over the entire District.

B. Otheman, Presiding Elder, gave a cheering report of the Sandwich District.

Resolved, that so much of the money raised for the American Biblical Society the preceding evening, as should be necessary, go to make James D. Butler, and the Presiding Elder of New Bedford District, life members of the society.

A meeting last evening was held on the subject of the Bible cause. Dr. Leving, agent of the American Bible Society, addressed it in an able discourse. A collection was taken at the close, amounting to about seventy dollars.

Our ministerial brethren have, by the invitations of the citizens, taken a very active part in the cause of temperance. Two public meetings have been held in the Town Hall upon this subject. Very large congregations were in attendance, and among the many speakers that addressed the meetings, we give the name of Bishop Jones. The addresses, generally, were of a high order; not only eloquent, but instructive; and in their moral influence, powerful and lasting. Some of the performances possessed uncommon merits, and will never be forgotten by those who heard them.

In the evening, the Sunday School Union meeting was held. Addresses by Dr. Leving, and Bishop Jones. Collection, \$27.63.

Saturday Morning, April 10.—The following local preachers were elected to deacons' orders: Thomas Hardman, John B. Hunt, Joseph O. Parkinson, Oliver P. Farington, John C. Fife, William P. Myrick. Daniel Wise, M. J. Talbot, and Asa Kent, were chosen a committee to prepare statistics in the steward's department, for the Conference Minutes.

Committee reported on the Bible cause, setting forth its claims, the large and increasing demand for Bibles, the zeal manifested and required to carry it forward. The report was adopted, together with the following resolution appended to it:—

Resolved, that we have unshaken confidence in the American Bible Society, and that it is justly entitled to the liberal support, and hearty co-operation of every friend of the Bible and humanity, and of civil and religious liberty.

Resolved, that we preach once, at least, in all our societies this Conference year, and take collections to aid the funds of the Society.

Sabbath Services.—A discourse was preached at half past five in the morning, by Br. Hardman. A Conference love feast, of an hour and a half, preceded the usual morning service. It was an unusually melting season. Thirty persons, mostly preachers, and among them the oldest among us, in a brief manner related their experience, their testimony to experimental Christianity, and the power of the holy Spirit to save from sin.

Bishop Hedding stated that it was now a little more than forty-eight years since God, for Christ's sake, pardoned his sins. For many years he had been engaged in the work of the Christian ministry. He had never seen a day since, in which he did not feel his heart warmly attached to Christ and his gospel. And with all the trials, he continued, which I have passed through and they are neither few nor small—and could I be set back forty-eight years, with my present feelings, and they are the same I then had, still I would choose to be a travelling preacher, at any sacrifice, even if I knew I should be left to starve by the wayside.

Sabbath Morning Service.—Bishop Jones preached from Hebrew 2:10. The sermon was above all praise. He spoke of the designs of God in giving us the gospel; the glory of true religion; the Christian warfare, and the perfect captain God has given us. That the perfection of Christ, referred to in the text, was not the perfection of person or character; that in this sense, Christ was always perfect; but that it was a perfection of office, and a perfection which was to be obtained only by suffering. By suffering, he has become a perfect mediator between God and man; a mediator that can be touched with the feelings of our infirmities. He showed how this system of grace became God; that it was in accordance with all the divine attributes, as his justice, his mercy, his holiness. He addressed the candidates for deacons' orders, in a most feeling manner; and with impressive illustrations vividly brought before them the manner in which Christ should be preached. At the close of the services, Bishop Hedding ordained them.

In the afternoon, Dr. Leving preached in his usual happy style, from Heb. 8:10, and Bishop Jones ordained those elected to elders' orders.

Monday Morning, April 12.—Reports were read, and minute business done.

Voted, that the next session of the Providence Annual Conference be held at New London, Conn. The Superintendent informed the Conference that the time of its next session would be April 5, 1848.

MISSIONARY MEETING.

The Conference Missionary Society held its annual meeting this evening. The report read by the treasurer was encouraging to the friends of missions. It stated that New Bedford District had raised, the past year, \$959.20. New London District, \$1023.06. Sandwich District, \$869.63; which, with some stray funds coming in from different sources, amounted to \$3145.95.

Bishop Jones, and Rev. Daniel Wise, addressed the meeting in a spirit of deep and solemn feeling, showing, in a favorable light, the present condition of our missions, the claims of the cause, and the urgent demand, at the present time, for missionary labor and funds.

A collection of money was taken on the spot, amounting to \$185.00.

Tuesday, April 13.—Morning session, afternoon and evening sessions.

Committee on missions within the bounds of the Conference, reported. Report and its resolutions adopted. One resolution we append.

Resolved, that if any society, where a mission is established, shall, in the judgment of the Presiding Elder, neglect to do what they are able for the support of the preacher sent among them, they shall not be entitled to receive their allowance from the mission funds.

Committee on finances read a lengthy and interesting report, showing the necessity of an improvement in our finances, by the revival of the circuit system on a limited scale, all of which will be published in Zion's Herald.

Committee on memoirs reported. The report gave a brief history of the devoted and successful labors of Charles C. Barnes, and V. R. Osborn, who have fallen the past year in their respective fields of labor, crowned with honor and glory. The report showed that both of these brethren, by reason of their works of faith and love, were much endeared to the Conference and the church.

Committee on Sabbath Schools reported. The report contained resolutions to take collections in our several congregations, for the aid of the Sabbath School Union, and also to use our exertions to extend the circulation of the Sabbath School Advocate.

The report stated that no class of books so well adapted to the wants of our people, could be found. It recommended that our superannuated preachers should take an agency in the circulation of our books, under the sanction of the Presiding Elders, and that the preachers on the appointments lend them their aid.

## LETTER FROM PHILADELPHIA CONFERENCE.

Dear Br. Stevens,—I suppose you will be pleased to hear something from the Philadelphia Conference, now in session in this city. Bishops Waugh, Morris, and Hamline, are present. Bishop Jones is detained in New York, to superintend the departure of the missionaries to China, so that he will not be able to visit the Conference.

Our session, so far, has been quiet, and the business has been conducted with considerable despatch; and I am not aware of any question that will be likely to protract the session, unless there should be some discussion growing out of the difficulties in the Virginia portion of our territory. The matter has been submitted to a committee, who have been directed to prepare an address to those societies that adhere to the Methodist Episcopal Church. The committee have been carefully selected, and seem to have the confidence of the Conference. It consists of J. P. Durbin, J. Kennaday, I. T. Cooper, W. H. Gilder, and J. Casle. They have not yet made their report.

I have no doubt that the Conference will unanimously confirm the decision of the Bishops, at their recent meetings at Philadelphia, in regard to the line between the Philadelphia and Virginia Conferences.

The warmest friends of the South—and there at least two members of the committee who are supposed to have strong sympathies with that portion of the church—regard the occupancy of any part of the eastern shore of Virginia, by the northern preachers, as a violation of the Plan of Separation. They do not regard the peninsula as in any sense bordering upon the Virginia Conference.

There is a missionary meeting to be held this evening in the New Methodist Church. I believe it is the anniversary of the Philadelphia Conference Missionary Society—the oldest missionary society in connection with the Methodist Episcopal Church.

Wilmington is a thriving place, and has grown considerably within a few years. There are within it two Methodist churches, both of which are flourishing; another church is greatly needed.

This will be a time of great changes in the appointments. Almost every station in Philadelphia is to be supplied, and nearly every important place in the Conference will change its preacher.

Wilmington, Del., April 5.

## SPRINGFIELD DISTRICT.

Condition of the Church—Encouraging Prospects.

Mr. Editor,—Permit me to say a few words with regard to the prospects and prosperity of the Springfield district. The present year, so far, has been a year of great peace among our people, and of some prosperity; a few of the appointments have shared considerably in the good work of reformation. The preachers are all in health, and full of courage, and when we contrast the present with the last year, we feel that we have much for which to be thankful.

With regard to finance, there is not, to be sure, so much interest manifested as there should be, and yet there is much anxiety among our people to sustain the institutions of the church, and the prominent reasons why more is not done, are two. 1st. Our people are not wealthy; many of our societies are pressed in their circumstances; they would do more if they were able. 2d. They are a very hard working people, so of necessity, and consequently find but little time to attend to the business of the church, but more interest has been manifested, and more has been done this year, to meet the claims of the preachers, than either of the preceding years. I have been upon this district. We have done but little for the Missionary or Bible cause, and our apology is, we found it absolutely necessary to turn our attention to the debts of the Newbury Seminary. We have secured \$750 towards liquidating the debts of that institute. Our people have nobly rallied, as they always do in an emergency.

I ought to say, before I close, that we have completed our house in this place, and opened a school. It is under the superintendence of Br. F. S. Hoyt. We have about 80 scholars. This school opens under the most flattering prospect. It is so situated that it will have an abundant patronage without injuring the Newbury school; only one of the present number would have gone there if we had not opened ours.

We should have had many more scholars but for the consideration we had short of three weeks to give notice of its opening. We shall have funds for a good apparatus, and to put every thing in fine order, and be free from debt. We mean to have our school start unembarrassed, and hope, by the blessing of Heaven, to keep out of debt. But perhaps I have written more than you will read, so I close.

Springfield, April 2, 1847. C. R. HARDING.

## REVIVAL IN MONMOUTH, ME.

Br. Stevens,—Having had the pleasure of spending the last week with Br. Foster, in a protracted meeting in Monmouth, by his request I hasten to give a short sketch of the state of things there, which is of an encouraging nature. A revival commenced soon after Br. Foster came among them; a few souls were converted, and at our camp-meeting in Leeds, last September, the work took a new start. I believe it has been gradually progressing from that time to the present. A number requested prayers at the protracted meeting, and a few found pardon. I think Br. Foster told me that not far from forty had been converted to God since he came to this charge. The state of the church is good. "Holiness unto the Lord," is the motto of preacher and people. I found in the Quarterly Conference, a promptness in the financial concerns, for the want of which, in many other places the hands of the servants of God hang down, but in this place the people not only pray for their preacher, but feel in the right place for him, therefore he has nothing to do but to labor for their good. May the Lord carry forward this good work until he shall fill the world with his glory.

JOHN ALLEN.

Little Androscoggin Mission, April 2.

EAST POLAND.—Rev. O. Bent writes, April 3:—Former days have returned; we are sharing in a glorious revival of religion. It has seemed, for two or three years past, that prayers were unavailing, and the gospel powerless, so far as the awakening and conversion of sinners were concerned. Now we have returning evidence of the efficacy of prayer, and the power of the gospel, to some penitent believers.

Some three weeks ago, we, in connection with our Free Will Baptist brethren, commenced a protracted meeting in an old school house, in the upper part of New Gloucester, and saint and sinner, irrespective of names, by day and by night, in fair weather and foul, came up to the help of the Lord against the mighty. The powers of darkness soon gave way, and such deep solemnity, such breaking down of the human heart, and such propriety of movement, I have seldom, if ever before witnessed. God was with us, of a truth, and that was acknowledged by all. The union of feeling, the number of souls converted to God, and the backsliders reclaimed, together with the good impression made on the public mind generally, are circumstances which call upon us loudly for thankfulness to God. It is estimated that forty or more have been converted.

One little circumstance I will name. A boy, some twelve or fifteen years of age, was awakened to a sense of his situation as a sinner before God. Sabbath day, a contribution was to be made for the benefit of the preachers who had labored on the occasion. The boy being unable to go to meeting on account of ill health, sent, by his father, seven cents, all the money he had. He was told to keep half of it, and send the other half; but he said, No, I will send the whole. On the father's return, he found this boy happy in religion; and said the old experienced father, in the meeting the next day, "I have no doubt of his conversion to God." How encouraging this to do good. "Blessed are the merciful, for they shall obtain mercy." Another meeting is in contemplation in another part of the town, when we will hope for victory. Pray for us, and you shall hear from us again.

BUCKSPORT, ME.—Rev. J. C. Perry writes:—The Lord has favored us in this place, with some drops of mercy. Fifteen or twenty, we trust, have found Christ. Pray for us, that the work may become general.

MERCER, ME.—Rev. T. Hill writes, April 6:—Our hearts are made glad while we read of the triumphs of the Redeemer's kingdom in this wicked world, and no doubt all who love the Savior, are prepared to rejoice with angels over one sinner that repenteth. Many probably are deterred from publishing the state of grace on their respective fields of labor, because they cannot say that scores have been converted to God. We have glorious things to say about our Immanuel God, with us in Mercer. This field has been ploughed, sown, and harvested, luxuriant harvests, have been gathered by God's most faithful servants, in former days. Many have gone to heaven, as the blessed results of Methodist labors, and many more are shouting and praying their way home ward. We have ever found, at the commencement of this new year, many, who had become cold and worldly, under the droppings of the sanctuary, and faithful administration of the word of life. Into the valley of these dry bones we made our way, and soon we heard a shaking, and bone came to bone, and by the breath of the Almighty, we began to see life in a godly number, and encouraging signs in others. The most of the conversions have been among those enrolled in the army. Three or more, have been gathered in as new recruits. I baptised a happy soul the last Sabbath in March, almost 72 years old. Is he not a brand plucked from the fire? In the same class with the aged brother, we hear the lamb of nine years, praising Jesus. Others are on the way, weeping, towards calvary. Glory to God for days of reformation. Let it spread. This circuit is a goodly heritage," because the dews of heaven refresh it. Whoever shall be the instrument to cultivate this field another year, will find a welcome, for they speak well of all their former pastors.

LITTLE ANDROSCOGGIN MISSION, ME.—Rev. John Allen writes, April 2:—Although I have nothing of particularly encouraging interest to report of my mission, yet death is doing its office, and a number of our worthy members have recently died. Among this number, was Gen. Henry Farwell, of Dixfield, aged 85 years. He has long been a practicing lawyer in that and other places. He had formerly, for a number of years, been the postmaster of Dixfield. He likewise has taken a deep interest in the education of youth; but the best of all, he was a professed Christian. He formerly belonged to the Congregational church, but for some fifteen years or more, he has belonged to the M. E. Church, of which he was an active member, and recording steward, when he was called suddenly to depart, which was on Sabbath morning Feb. 28th last, may the good Lord console his afflicted wife and children. Many preachers of the Maine Conference, as well as others, can but hold him in grateful remembrance.

HARRINGTON, MASS.—Rev. J. Taggart writes, March 31:—Though I am unable to write of so general a revival as others, yet it will be cheering to the friends of Zion, to know that the Lord is with us in Harrington and Addison circuits, and that in Harrington he has graciously displayed his power in the hopeful conversion of eleven souls, five of whom have joined the class, and others are waiting an opportunity. A few backsliders have been reclaimed, and the most of the church revived. Our meetings are very well attended, and generally with more than ordinary interest. We have had something of a trial at Mill River, Harrington, with our generally well known antagonist. But, thus far, by the grace of God, we have triumphed, and our little band is marching on towards the haven of eternal rest. A number on this charge are seeking the pearl of great price. We hope for a more general display of the power of Him who alone can save sinners, and fit them for the skies.

PENBROKE, N. H.—Rev. John French writes, April 6:—Permit me to say to the friends of Zion, through the Herald, that the Lord has been very gracious to us on this charge, during a few weeks past. The church has been much revived; the wanderer reclaimed. Seven, if not more, we trust, have been truly converted. These give the clearest evidence of a great and blessed change. Among the number, is father Lewis Bates' youngest son. When this patriarch, this pioneer of Methodism, learned that his lost son was found, his hosannah! the Son of David were not few and far between. No extra means have been employed. It is the work of the Lord, and to his name be all the praise.

We learn from Bro. Waterhouse, that at a meeting of the people of Cornish, Me. sixty-four dollars were raised for the Irish sufferers, and more will be contributed.

## THE PHILADELPHIA CONFERENCE.

This body adjourned on the 7th instant. The following are the appointments in the city:—  
St. George's, Anthony Atwood, I. T. Cooper, sup.  
Zoar, to be supplied.  
Nazareth, George Lacey, R. R. Richardson.  
Eight street, Pennel Comb, Solomon Higgins, sup.  
St. John's, Joshua Humphries.  
Fifth street, R. Gerry, M. Sorin, sup.  
Kensington, J. L. Houston.  
North Philadelphia Missionary, to be supplied.  
Sanctuary, J. L. Taft.  
Newmarket street, H. E. Gilroy.  
Cocksink, S. Panceast.  
Twelfth street, J. D. Curtis.  
Bethlehem, A. Manship.  
Mansyunk, J. Smith.  
Germantown, M. H. Sisty, J. F. Meredith.  
Milestown, C. J. Crouch.  
Lehman's Chapel, J. Flannery, J. Bisey, sup.  
Frankford, H. G. King.  
Holmesburg, Peter Hallowell.  
Busleton, W. McCombs.  
John Kennaday, J. Mitchell, sup.  
German Mission, John C. Lyon.  
Trinity, John P. Durbin.  
Mariners' Bethel, J. S. Taylor.  
Ebenzer, C. Kaner, J. Woolson, sup.  
Wharton street, G. Oram.  
St. Paul's, J. A. Roach.  
Salem, F. Hodgson.  
John Wesley, to be supplied.  
Western Church, R. W. Thomas.  
Asbury, D. Dailey.

## DEPARTURE OF MISSIONARIES.

On Thursday last, the Rev. Messrs. Collins and White, and the lady of the latter, our missionaries to China, sailed from this port in the new ship Heter, one of the finest vessels which has ever left our harbor. Missionaries of the American Board were also on board, destined to the same distant field. Bishop Jones conducted the "farewell exercises," which were witnessed by a large company of spectators. Owing to some neglect of the agents of the railroad, the baggage of our missionaries did not arrive till after their departure; but by the exertions of Bishop Jones, and several brethren and sisters of the Boston churches, they were amply furnished with clothing and other necessities for the voyage. Their baggage will be sent by another vessel. We hope the prayers of the whole church will accompany them. The same evening, a missionary meeting was held at Broadfield street church. Owing to the weather, the congregation, we learn, was small, but deeply interested. Addresses were delivered by Bishop Jones, and Dr. Anderson, of the American Board.

SOME IMPORTANT MEASURES were adopted at the late Providence Conference. One of them was a plan for the distribution of our books. The Presiding Elders were instructed to appoint from the superannuated preachers, or otherwise, one or more travelling book agents, on their respective districts, who should visit the appointments, and with the co-operation of the preachers, endeavor to circulate our publications, on the plan of the volume agency on the American Tract Society. We shall explain this plan more fully hereafter.

Another important item, was the report of the committee on finance, which recommended the plan we have often discussed, of uniting three or more of our feeble appointments, for mutual support. The committee was continued till next year, when they will bring the subject fully before the Conference.

The educational measures of the Conference were thoroughly discussed, and appeared to be in fine condition. The sum of \$10,000, for the endowment of the University, has all been secured in cash or good notes, at interest, except about \$600. The interest of the whole sum has been regularly paid for two or three years.

The anti-slavery report will soon be published, and will stirle ultras of both sides, by its prudent, yet decided tone.

THE PROVIDENCE CONFERENCE closed last Wednesday, after a most harmonious and pleasant session. We were sick, and confined at our hospitable lodgings during much of the time, but have heard but one report of the proceedings, and that a most favorable one. Bishop Jones, and Drs. Olin and Leving, were among the visitors present. The hospitality of the citizens of Fall River was a subject of universal remark among the preachers. We were quite generally distributed among other denominations, and supplied their pulpits on the Sabbath. This session will be remembered by us all, as among the best of our history.

PAPISTS IN THE UNITED STATES.—The Metropolitan Almanac for the Roman Catholic Church, published at Baltimore, for this year, states, "that during the last ten years, the number of dioceses has nearly doubled itself, and also the number of priests has been nearly tripled." It is estimated that in this country, there are some 3,000,000 Roman Catholics.

We have received a very able Temperance address, delivered by Rev. D. W. Clark, in Sharon, Conn.

The American Bible Society issued last month 43,401 copies of Bibles and Testaments, making the issue, for the last nine months, 504,508. The receipts of the last month were \$17,112, making, during the last nine months, \$139,217.

THE AMERICAN PULPIT for April, contains an excellent sermon by Rev. Elihu Scott, and several skeletons of sermons. Chism, Worcester.

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## BIOGRAPHICAL.

Sister ABIGAIL WELLS, died in Hooksett, N. H., March 13th, of consumption, aged 43. About four years since she found peace in believing, and after this lived by faith. Her trials were great, but were borne with true Christian resignation. Her sickness was long and painful, but in this she manifested cheerfulness and patience. I frequently visited her, and her friend and comforter. In her last hours, in answer to the question, "Is Christ yet precious?" she invariably and emphatically answered, "O yes, he is precious, very precious!" A few hours before she died, I saw her, and I found her calm and ready to go. I asked her if she had a message to leave to her Christian friends. She replied, "O yes, tell them to be faithful, be faithful," and regretted she had not been more faithful.

Hooksett, N. H., April 1. C. HOLMAN.

Mrs. ABIGAIL MORRISON, died in Alstead, April 1, aged 56 years. Sister Morrison sought the Lord in early life, but did not make a public profession of religion until 1833, when she joined the M. E. Church. She endured faithfully, until called to her reward, an ornament to the church, and an example to all. We cannot do justice to so worthy a member, in so short a notice. Her record is on high. May the Lord raise up many more like her, to bless the church and the world.

Isaac W. HENTLEY.

New Alstead, N. H., April 8.

Sister OLIVE MIARS, died in Lubec, Me., April 1, aged 48 years. Sister Miars united with the M. E. Church in this place several years since, and notwithstanding the rude attacks which have been made upon it by its enemies, from time to time, she remained firm in her attachment to the church of her choice, till called to join the church triumphant. Her life has been a rough passage—a life of trial. A few months ago, she received a sudden accession to her spiritual strength, by which she was enabled to encounter the last storm of life, with that calm resignation, that holy triumph, which afforded the clearest evidence, to those who witnessed the struggle, that Christ was at the helm.

The winds and the waves no longer alarm  
The spirit now moored with the blest;  
For the music of angels succeeds to the storm,  
In that port where the weary find rest.

Lubec, April 5. J. KEITH.

From the People's Journal.

## THE FIRST CRIME.

## A Tale of Irish Famine.

BY ELIZABETH W. TRACY.

Two days had passed, and still no food had reached their lips. It was now evening, and although the sun had set, the heat of the summer day remained in all its oppressive fervor. Brian O'Sullivan looked round upon his wife and helpless family, and a momentary gleam of ferocity flashed from his sunken eyes—for the first time, the murmur of impatience rose from his lips. The cry for food had died away; but when he met the subdued glances of his poor starving children, his heart swelled with intolerable anguish. No sound was heard, save occasionally the stifled groan of the youngest child, the little Nora, who lay on a straw pallet, resting her fevered head upon her mother's breast. Thus the hours passed, unmarked by any change. Sometimes, but very seldom, there was a heart-rending appeal for food, and the low cry of hunger burst from the lips of the youngest children. Midnight came, and found the mother still watching by the bed of her dying child; the inmates of the wretched hovel had sunk to rest upon the earthen floor. Mary O'Sullivan sat in breathless silence, listening to the uneasy and unrefreshing slumbers of her helpless family, and gazing on the wasted face of her favorite child. Sometimes a heavy sigh, or a low moan, attracted her attention; and directing her eyes to where the sleeper lay, she would decry, by the feeble rays of the flickering rushlight, a skeleton arm stretched forth, or the shadowy figure of some child, who had been unable to obtain a little water, or cool his parched lips. At length, from mere exhaustion, she fell into a heavy slumber, from which she was aroused by the tones of her husband's voice. She started wildly; for never before had words of such fearful meaning met her ear.

"Mary, *achora*, you shall not die, if these hands can get you food!" he exclaimed. "I have been driven to this, not through my own faults, but from the heartless cruelty and oppression of those who can, and will not, save us. Shall I see my children dying about me, while there is plenty in the land?"

His wife, terrified and amazed, glanced timidly in her husband's face, and there she met a look that chilled her very heart's blood—the look of determined guilt and vengeance. Bursting into tears, and unable to reply, she pointed to their sleeping child. O'Sullivan kissed the little sufferer, and for a moment the severity of his gaze disappeared; but the emaciated face of his poor, patient wife, recalled his recollection; and the awful thought that she also was dying for want of food, almost maddened him.

"Mary, *avilish machre*, must I lose you, too?" he exclaimed wildly. "God of heaven, she is dying! And I have crouched upon my knees, and begged for a part of the dog's food, a crumb of bread, to save you, darlings of my heart; but I was spurned from the oppressor's door, and told to begone, and work for my food. Even then I could have forgiven the hard hearts that worked our ruin, I could have blessed them on their beds of down, and prayed that the chills of poverty might never reach them; but now the cup of sorrow is filled, and I will not see my treasure die, before I have made another effort to save them."

He arose hastily, and, trembling from exhaustion, quitted the cabin. His eldest son, a boy of fifteen, rushed after him, and overtaking him a few steps from the door, besought of him to return. They were able to bear a little longer, he said; and as soon as the morning dawned, he would seek for some employment.

"My poor boy," said the agonized father, "you cannot change my purpose; return home, and let me away; for, if crime must stain this hand, it must be in the darkness of night, when no human eye can see the blush of shame on your father's cheek."

"But the eye of God," said the boy mildly, "you cannot hide that."

"O, Shaven, say no more," was the reply—"God will forgive me, for he knows the sore trials I have borne."

The boy still entreated, but in vain; he then begged that he might be permitted to accompany his father; but Brian would not hear of this. He could not bear to be the means of leading his own child into the path of guilt and shame; and, O, how the strong heart of the unhappy father throbbed with agony, as he thought of the around him, and with their infant voices joined in the prayer, "Lead us not into temptation."

Brian O'Sullivan remembered this; and embracing his son, he besought him, with tears, to

turn to the home of innocence, and let him do the errand alone. And thus they parted.

Shawn stood for some moments, listening to the sound of his father's footsteps, as he hastened on his lonely way. His mind was strangely confused by all he had heard and witnessed, and he could not bring himself to believe in the possibility of his father's committing a crime; that father who had seemed, to his young imagination, the very emblem of all that was good and holy. He could not believe that the God he had served so faithfully, would desert him now, in the hour of trial and danger.

The summer's morning dawned, and brightly the sunbeams fell upon the home of misery—*Home*, did I say? Alas! how many such homes darken our beautiful and fertile land; how count- less now such scenes of desolation. The happy birds, flitting among the green branches, sung their song of praise, and the fragrant breath of the fresh flowers arose on the breeze to heaven. Without, all was joy, peace, and contentment; but within the wretched hovel, there was deep sorrow—sorrow that might not be controlled.

"Where is father?" demanded a low, sweet voice. "O, mother, there is something tearing me," placing her hand upon her wasted breast.

"Hush, *avilish*, hush!" whispered her weeping mother, "you will soon be free from pain, *avilish*."

She knew not how truly her words would be verified. One of the children arose, and hastened to the door, hoping to obtain some tidings of their father. Gloomy and disappointed, he returned to his place by Nora's bed. A convulsive spasm shook the child's frail body; and again her brother sprang to the door, to look in vain for his father's return. The dying sufferer clasped her little hands in agony; she strove, but fruitlessly, to reach her mother, that she might embrace her. Her head fell back, and she uttered a faint cry, and then she was dead. Just then a step was heard on the threshold, and Brian O'Sullivan strode, or rather tottered, into his wretched home. Flinging a small bag of potatoes on the ground, he rushed to the bedside.

"Mary—*Norah*—*acushla agus ashore* *ma chraic*!" he cried wildly, "I have brought you food. But, Father of mercies, what is this?" touching the lifeless hand of his child. "Dead! O, my darling! and are you gone for ever? gone from the hearts that love you? But your sorrows are over; and perhaps it is better." He continued mildly, "for better, that no forbidden food has stained those spotless lips. I would not have that departed spirit proclaim her father's sin among the angels of heaven. No, *ahagur*! your eyes cannot now upbraid him; and your ears are deaf to the voices that mourn over your early death."

The elder children, aroused from their stupefaction by the sight of food, hastened to spread the scanty fare, consisting of few a cold potatoes; they would not touch the miserable food, until they had pervaded on their father and mother to share it with them. Brian O'Sullivan, lifting his eyes to heaven, fervently returned thanks to God for his mercies, and besought a blessing on their scanty meal; he had, for the moment, forgotten the means by which the food was procured, but when the remembrance of his guilt crossed his mind, he was paralyzed with horror, that he should presume to lift his hand to heaven, he who had broken the commandment of God. The blood rushed to his temples, and covering his face with his hands, he burst into tears. Deep sobs were only heard, and bitterly did they reproach themselves for having given way to one word of complaint, and thus causing their father such agony of soul. His feelings becoming more composed, he strove to speak some comfort to his children, and with a faltering voice desired them to eat. The children looked at each other in silence, then at the food, and their souls recoiled from the idea of touching it; had it been the deadliest poison, they could not have loathed it more. Poor and humble as they were, they had been nourished on the bread of honesty, and they dared not violate their sacred principles.

"Father," said the eldest boy, "we cannot touch that, we would sooner die; we do not blame you, father, *marounneen*; it was not done for your own sake, though the hunger was sore on you, but for the sake of your starving children."

"Now I can thank God with an unobscured face," said Brian. "I can thank him for his mercy in keeping you untouched by guilt among so many trials and temptations, and may he pardon me for my many sins."

The latch of the door was raised. "It is the soggarth," exclaimed Brian, hastening to meet his beloved pastor. Joy illumined the countenances of all, on beholding their only friend, into whose faithful bosom were poured their sorrows, and although poor himself, he lost no time in supplying their wants; but one young heart was stilled for ever; no human aid could make it throbb again. Not in the secrecy of the confessional, did Brian O'Sullivan relate the fearful adventure of the previous night, but in his lowly cabin, he related thereon his dead child slept, he, his knees confessed to the minister of God that crime, which to him appeared awful magnitude. The good priest was deeply moved, for never before had the lips of that humble penitent breathed forth such a declaration; never before had the soul of the prostrate sinner been stained with guilt; and as he, in agony of spirit, "smote upon his breast," and prayed aloud for mercy, the glance of his pleasure faded from the priest's face, and as the tears rolled down his aged cheeks, he whispered to the poor penitent, "O, the welcome thought, that the broken and contrite heart is not despised in heaven. By the voice of the world, Brian O'Sullivan would be branded as a thief, a midnight robber. O, if those who would thus coldly and heartlessly condemn him, could have but entered his poor home, how would their hearts have melted into sorrow! Could they have but gazed on the lifeless remains of the child whose spirit was with God, as she lay on her *ragged* bed, holding her cold grasp a death-angel, and listening to the voices that arose to heaven, seeking the forgiveness the cold world would deny, surely, in such a scene, they would have read their own condemnation."

The charitable and anxious priest hastened to restore the stolen food to its owner, and to obtain from him forgiveness of the crime, without exposing the criminal, and thus O'Sullivan was saved from the consequences of that guilt into which want and starvation had plunged him.

This is an exaggerated picture of the sufferings of the Irish peasantry. Surely, a brave, moral, and religious people will no longer be permitted, in the midst of plenty, to endure such sufferings. We might have turned a still darker page, and yet not have dealt in exaggeration; we might have consigned the victim to a loathsome prison, and left him to rot there, without a shadow of hope. We might have followed his wretched family through lonely wanderings, and seen them spurned from the door of plenty by pampered menials. Surely, such a state of things cannot last for ever! Surely, the peace and comfort, nay, the very lives of the community, are not to be sacrificed for the sake of the children of prosperity! It is time that the great ones of our land would consider the cause of the people. Fearful is the calamity impending over them; and unless active steps are taken to avert the threatening ruin, we fear much that the virtue of our poor countrymen will fall a sacrifice—their souls will be cast into the flames of hell.

You, who shudder at the recital of the crimes committed by the Irish peasant, bestir yourselves

to endeavor to remove the cause of those crimes. Not from the love of guilt do our poor countrymen resort to the "wild justice of revenge," and you, who thoughtlessly condemn them, know but little of the struggle often endured before they stumble in the path of virtue.

## AIM HIGH.

Do not look at the practice and example of other Christians, in forming the standard of piety at which you aim. The allowance of this thing has probably had a more disastrous influence on the church and on the world, than all other causes that could be named. Generally, when persons commence a Christian life, their consciences are susceptible to the performance of duty, and are pained even by a slight neglect. They have been wont to feel, that becoming religious implies a great change; that "old things must pass away, and all things become new." And when they begin to look around among their Christian friends, and turn to them for aid, and to those who have had experience and made some advances in Christian life, they find that they seem to look upon duties and deficiencies in a very different manner. They seem to neglect many things which the young Christian has felt to be important, and to practice many things which he has supposed inconsistent with religion. They commence the disastrous effects. The young Christian begins to feel that he need not be more particular than those to whom he has ever looked up with deference and respect. He begins to imagine that he has been rather too strict and particular. He begins to take a retrograde course; and though his conscience and the Bible often check and reprove, yet after a few ineffectual struggles, he lowers his standard, and walks as do others.

Look into your Bible, and see how Christians ought to live. See how the Bible says you who are Christians must live; and then if you find your Christian friends living in a different way, instead of having cause for feeling that you may do so, you have only cause to fear that they are deceiving themselves with the belief that they are Christians, when they are not. Remember that the farther your Christian friends depart from the standard of Christian character laid down in the Bible, the less reason have you to hope that they are Christians. And do not hesitate on this subject, because you find many professed Christians, who are indifferent, lax in their practice and example. Remember that Christ has said, "Many shall say unto me that day, Lord, Lord; thus claiming to be his disciples, to whom he will say, 'I never knew you.'"

—Dr. Bedell.

## A GOOD STORY.

The editor of the Haverhill Gazette relates the following story, derived from an English clergyman:

In the parish where he was once located, (in England) there lived a young man about twenty-five years of age, who was so shamefully addicted to the use of ardent spirits, that he was usually known by the cognomen of "Drunken Charley." He was a very ingenious and capable mechanic, and could command the highest wages for his labor. He wholly neglected to provide for his family, and expended all his earnings at the public mill, alias, grog shop. An old lady, named Nanny, felt an especial interest in his reformation, and although she indulged daily in her glass of "temperate ale," yet she was never disguised.

A notice of a temperance meeting being held in the parish was given out, and Nanny felt anxious that Charley should go and sign the names of the necessary of life. On his way home, he stopped into a milliner's, and purchased a bonnet for his wife, ordering it to be sent immediately home. He then secreted himself in his house, and soon began to witness the arrival of his purchases. As they came in one by one, and piled up on the table, Charley's wife re-monstrated; the goods did not belong there; they had mistaken the house. Each one insisted that the house designated—and that the articles were paid for, and delivered by her contract. She began to expect the arrival of the last of the purchases, with a summons for her to move out, in order to give place to another and steadier tenant, who had sent his fuel, food, &c., in advance. She fell upon her knees, and prayed for assistance in this supposed extremity. Charley could remain *in loco*, no longer. He burst forth, to the wonder and amazement of his wife, and the explanation that followed may be better imagined than described. Charley remained true to his pledge, and became an efficient advocate of the temperance cause.

We have introduced this illustration, in hopes that some moderate drinker may profit by the lesson conveyed, and be the happy instrument of reforming some unfortunate victim, as did Nanny. Moderate drinker, you will bear the above fact in mind? Singular though it may appear, it is, nevertheless, strictly true.

## OPINION OF THE WALDESEES ON DANCING.

The following article, from the ancient Book of Discipline of the Waldenses, is well worthy a perusal of some fashionable Christians of the present day. The language may be regarded as plain and severe, but it should be none the less esteemed on that account. We find the article in the Presbyterian Advocate, and the correspondent who furnishes it, says, "I think it differs somewhat from the sentiments of several churches in our day. Whether this is not the better view, and ours the less Christian-like practice, may be less questionable than some good people imagine."

ON DANCING, OR BALLS.—A ball is the devil's procession, and whoever entereth into the dance, entereth into his procession. The devil is the leader, the middle, and the end of the dance. So many paces as a man maketh in a ball, so many leaps he makes towards hell. They sin in dancing, sundry ways; in walking, for all their paces are numbered; they sin in touching, in their ornaments, in hearing, in speaking, and see-

ing, in lies, in singing, and vanities. A ball is nothing but misery, sin, and vanity; and, therefore, we shall show, as touching balls, first, by testimony of Scripture, and afterward by reason, how wicked a thing it is to dance. The first testimony we produce, is out of the gospel, where the dancing damsel caused John Baptist's head to be cut off. The second is in Exodus: when Moses, drawing to the congregation, saw the calf, he cast the tables out of his hand, and broke them beneath the mount, and afterward, by him and the sons of Levi, were slain of the people about three thousand. Besides, the ornaments which women wear at balls, are so many crowns signifying the several victims which the devil hath attained by them over the children of God. For the devil hath not only a sword in their balls, but also comely persons and well adorned, for the tongue of a woman is a glittering sword. Moreover, the devil, in this place, smiteth with a very sharp sword; for the women come not willingly to balls without painting and adorning themselves, which paints and ornaments are like the whetting of the devil's sword, and the rings which are made in balls, are the round stones on which he sharpens them.

## SEA SERPENT ABROAD.

The absence of the sea serpent from our shores the past season, is accounted for by intelligence brought to us by a late English steamer. It appears that his snakeship is making the tour of Europe, after the fashion of the day. He crossed the Atlantic, probably, by private conveyance, as he has not been reported among the passengers of any of the packets. At the last accounts, he was on a visit to the Northern ocean. The Norwegian papers furnish a circumstantial narrative of his visits to the fjords of that cold country. His presence is vouched for, and his personal appearance described, by many individuals to whom he revealed himself; among whom we observe clergymen, lawyers, printers, book-sellers, &c.

In August last, the monster was seen in the act of bathing, between the islands of Sartor and Leer, and swimming in a westerly direction from Bogenfjord. His head appeared like a boat with the keel upmost, 20 feet long; and his body of a dark brown color; was from 50 to 100 feet long, according to the magnifying visual powers of the beholders, and as large round as a brandy anker, or a ten gallon keg. His course was undulating, much like that of a politician or an eel; and on the back of his neck was a mane like that of a horse.

In fact, the sea serpent is no longer a Yankee joke. If newspapers and certificates of credible eye-witnesses are to be believed, he has actually appeared to the sober and serious Northerners. The Rev. Mr. Deiboll, Archbishop of Molde, testifies to his appearance in the fjords near that place; and many other Norwegian gentlemen, of character and credibility, avow that they have seen him, and watched his movements deliberately, in the neighborhood of Christiansand, in the province of Romsdal. Their testimony is uniform. His head was pointed, and sometimes elevated considerably above the water; his eyes were large, round, sparkling, and red; his body resembled a string of keys, and his movement was serpentine, up and down, like a leech swimming—all of which confirms the general description which has been given of his majesty in this country, by those who have seen, and particularly by those who have not seen him.—Boston Transcript.

## BEAUTIFUL SWISS CUSTOM.

It was formerly the usage of the Swiss peasantry to watch the setting sun, until he had left the valleys and was sinking behind the ever snow-capped mountains, when the mountaineers would seize their horns, and sing through the instruments, "Praise the Lord." This was taught from Alp to Alp by the descendants of Tell, and repeated until it reached the valleys below. A solemn silence then ensued, until the last trace of the sun had disappeared, when the herdsmen on the top sung out "Good night," which was repeated as before, until every one had retired to his resting place.

The Swiss did mountaineers, since the days of the great Gustavus, have been extravagantly fond of music. The female mountaineers blow an instrument called a *lar*, sort of long trumpet, sometimes twelve feet in length. Its sound is strong, and at the same time sharp, yet by no means unpleasant. When supported by one and played on by another, it presents a very odd appearance, and may be heard at a very great distance.

## EUGENE SUE AND THE UNKNOWN.

It has been the custom, says the Journal des Debats, for the great novelist, notwithstanding his reputation as a man of fashion, to spend much of his time in the garrets of the city, relieving the poor, and at the same moment gathering a deep knowledge of human nature. On a dark, sleepless night, last November, he was standing in one of the most wretched holes in Paris, where a state of shocking destitution. They were lying on bread, or covering, or fire, and the beauty of one of the children, a girl of some fifteen, added interest to the scene. Sue gave them some money, and left, resolved to call the next day. He did call, and to his utter astonishment, found the widow and her children surrounded with all the comforts of life—fire on the hearth, buckets of bread, Bologna sausages in profusion, and in fact every thing necessary to make home happy. In the midst of profusion stood a slender woman, handsomely dressed. He was the cause of this sudden relief; the widow and her daughters blessed him with tears in their eyes. Eugene Sue was much struck by this token of feeling in one so young, brilliant, and gay. When the young fashionable left, he followed, determined to ascertain his residence, and after much trouble saw him enter a carriage, near the place Vendôme, and drive to the Chaussee d'Antin. Sue followed, and saw the stranger enter the Hotel of the Duc de R—. He waited for an hour for his reappearance, and at last a beautiful young lady of high rank came out of the hotel and entered the carriage. In that lady Sue recognized the handsome dandy, and the Princess d'Orleans, one of the daughters of Louis Philippe! She had visited the poor widow in disguise, dressed in a white sack of peculiar make—the same in which she tried to rescue Louis Napoleon, at Ham, some months before.

## READING HYMNS.

That part of the service of the sanctuary, which consists of the reading of the psalms and performance, is most apt to be passed with a careless indifference, and yet the best effect of the whole service depends very much upon it. We know some of our best preachers, who are very deficient in this particular; and who seem to regard it as of no consequence whether their reading communicates the sentiment of the hymn or not. And on the other hand we have known those who would produce as much impression by the reading of the hymns, as many would produce by a good sermon.

One important object gained by a good reading of them is, the preparation of the singers to catch

and give a musical conveyance to the sense of the hymn. A good reader preceding the singing, has conveyed to the mind of the singers a true and vivid apprehension of the meaning of the sacred poet; and thus prepared the way for the better expression of the sense in the singing; and for the better effect of the singing on the congregation. So that the whole impression of the service of the sanctuary may be very essentially marred by a careless, lifeless, or monotonous performance of this reading. A good reader conveys ten-fold the sense, and power of divine thought of what is conveyed by a bad reader. And the same law holds in the reading of hymns.

The fault to which we allude is very general, and its correction is a matter of public interest.—Puritan.

## THE SAHARA AND ITS TRIBES.

To form a correct conception of the Sahara, our readers must dismiss from their minds all the loose and fantastic conceptions which have been attached, from time immemorial, to the interior of Northern Africa. Instead of a torrid region, where boundless steppes of burning sand are abandoned to the roving horsemen of the desert, and to beasts of prey, and where the last vestiges of Moorish civilization expire long before the traveller arrives at Negro-land and the savage communities of the interior; the Sahara is now ascertained to consist of a vast archipelago of oases, each of them peopled by a tribe of the Moorish race, or its offshoots, more civilized, and more capable of receiving the lessons of civilization, than the houseless Arabs of the Tell (the mountainous tract lying between the Great Desert and the sea)—cultivating the date-tree with application and ingenuity, inhabiting walled towns, living under a regular government, for the most part of a popular origin—carrying to some perfection certain branches of native manufactures, and keeping up an extensive system of commercial intercourse with the northern and central parts of the African continent, and from Mogador to Mecca, by the enterprise and activity of their caravans. Each of the oases of the Sahara—which are divided from one another by sandy tracts, bearing shrubs and plants fit only for the nourishment of cattle—presents an animated group of towers and villages. Every village is encircled by a profusion of fruit-bearing trees. The palm is the monarch of their orchards, as much by the grace of its form, as by the value of its productions; and the fig, the pomegranate, the fig tree, and the apricot, cluster around its lofty stem. The lions, and other beasts of prey, with which poetry has peopled the African wilds, are to be met with only in the mountains of the Tell—never in the plains of the Sahara. The robber tribes of the Turahis frequent the Southern frontier of the Sahara, and the last tracts of habitable land which intervene between these oases and the real desert; but the Sahara itself, communications, carried on after the fashion of the country, are regular and secure. War is, indeed, of frequent occurrence between the neighboring tribes, either for the possession of disputed territories, or for the revenge of supposed injuries; but all that is yet known of these singular communities, shows them to be living in a complete constituted state of civil society—eminently adapted to the peculiar part of the globe which they inhabit—governed by the strong traditions of a primitive people—and fulfilling, with energy and intelligence, the strange vocation of their life.—Edinburgh Review.

## CONFLICT WITH MORAL EVIL.

As to us and our period of time, there is this grand form of moral evil standing boldly forward in possession of a large part of our world. But this is only one of the things in which the worst enemy evinces a powerful and dreadful patience. We must, or we are ruined, be kept in an habitual and alarming sense of the fact, that the one thing in the creation which surpasses all others, as an object for hatred, is here amidst us, and around, in many diversities of malignant existence; and with all of them it is our vocation to be at enmity and war.

My brethren, it were in vain to seek to escape from the condition of our place in the dominions of God. A mind of wandering and melancholy thought, impatient of the grievous realities of our state, may at some moments almost breathe the wish that we had been a different order of beings, in another dwelling place than this, and appointed on a different service by the Almighty. In vain! Here still we are, to pass the first part of our existence, in a world where it is impossible to be at peace, because there has come into it a mortal enemy to all that live in it. Amidst the darkness that veils from us the state of the universe, we would willingly be persuaded that this our world may be the only region (except that of penal justice,) where the cause of evil is permitted to maintain a contest. Here, perhaps, may be almost its last encampment, where its prolonged power of hostility may be suffered, in order to give a protracted display of the manner of its appointed destruction. Here our lot is cast, on a ground so awfully pre-occupied; a calamitous distinction! but yet a sublime one, if thus we may render to the Eternal King a service of a more arduous kind than it is possible to the inhabitants of any other world than this to render him; and if this may be attained, through devotion and conformity to the celestial Chief, in this warfare, to the final attainment of what he has promised, in so many illustrious forms, to him that overcometh. We shall soon leave the region where so much is in rebellion against our God. But we shall go where all that pass from our world must present themselves as from battle, or be denied to mingle in the eternal joys and triumphs of the conquerors.—Foster.

## LITTLE JANE.

A little girl, who had always been remarkable for her obedience to her parents, refused, one morning, to go to school. Her mother expressed much surprise, and said, "My dear, why do you not wish to go? It is high time; the bell has rung; so put on your bonnet, and get ready, or I fear you will be late; and you know, if you are, it will displease Mrs. West very much; for she, like all other teachers, dislikes to have her scholars late."

"I cannot go yet."

"What is the matter, Jane? don't you feel well?" said her mother.

"Yes, mother, but I have this morning neglected to go to school. I have not thanked my heavenly Father for the kind care he has taken of me the past night, neither have I asked him to keep me from sin during the day—I am sure I cannot think of going to school until I do."

"Why, my child," replied the mother, "as it is getting late, perhaps you had better defer it until you came home—and when you are going along, you can raise your thoughts to God, and he will listen to you."

"No, mother," said little Jane, "this will not do, for I once tried it, and nothing went right with me all that day."

Her mother pressed her no longer, but bade her go and improve God's blessing to rest upon this. This dutiful child did so, and was happy and cheerful the remainder of the day.

May her example lead others to seek the Lord and trust in him.

The first in dignity should not be last in duty.

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